

THE PLOWSHARE



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THE UNCOMPROMISING CHAMPION OF RIGHTEOUSNESS.

Make all MONEY ORDERS PAYABLE at CHICAGO, ILL.

ENTERED AT THE CHICAGO POST-OFFICE AS SECOND CLASS MATTER.

KORESH, FOUNDER AND EDITOR.

"Thrice is he arm'd, that hath his quarrel just;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted."

UNDER THE AUSPICES OF VICTORIA GRATIA.

The Big Gamblers After the Little Ones.

How differently things are viewed from the three distinctive standpoints; namely, Republican, Democratic, and neutral observation! Under the influence of an English blatherskite, Americans, greater gamblers of Chicago, have instituted a crusade against the little gamblers for which the modern Christian system is wholly responsible. The commercial system not only of America but of the world is a system of gambling and piracy. Our clergymen are gamblers, our merchants are gamblers; the competitive system is the school for the graduated cult of the gambling hells. The shrewdest speculator and the best manipulator and robber of the wage slave is the most respectable man in the social and political arena.

Chicago is in the hands of a Democratic administration, and up to the present time the Mayor has shown a public spirit in contrast with other incumbents, in so far as he has persistently opposed the robber trusts and the railroad monopolies previously allowed to run and ruin the city. His public function is so distinctly marked upon the line of curtailing

the encroachments of monopoly, and there is so little remaining upon which to build political capital, that only a desperate effort in some direction remains for the Republican Party. The Civic Federation bears the unmistakable trademark of Republicanism. If this were not so, that monopolistic machine and trust advocate, the Chicago Tribune, would not be on the war-path in the present crusade.

We do not believe in gambling hells, but we declare that while the tree that bears the fruit is cultivated, gambling will continue, both on the large and the small scale, and that no process of crusading gamblers will successfully weed out the noxious production so long as church and state offer the highest premium for the most successful gambling operations. The competitive system came from hell, and all its impulses are hell-born. Gambling is its legitimate fruitage and outcome, and the present futile effort to eradicate the evil is another throw of the political dice for campaign capital. The Civic Federation will not improve the morals of that class of men which goes to make up the personnel of the various dens of iniquity. Moral and social purity must spring from a deeper principle than political controversy; and especially from a purer source than characterizes the great political and religious bodies of the present day.

All men are taught to worship the money god; and in direct violation of the injunction, "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold," the church and the people have set up the gold and silver gods as the highest objects of worship, the ultimate goal of human aspiration, the only recognized passport into the highest social circles, and the only basis of commercial confidence between man and man.

Think of a great government—like that of the United States—licensing and fostering the manufacture and sale of whiskey, carefully protecting the industry, with all its interests, as a principal source of income to the Treasury! Think of a great body of people—like the so called church of Christ—placing men in Congress for the purpose of cultivating and enlarging the hellish traffic, then observe one of these pious voters occasionally attempting to exert a local moral influence against a traffic that his own vote has assisted in creating and perpetuating! From a neutral point of view, it is at least particularly entertaining. We mean neutral from the point of not engaging in any of the present methods of either cultivating or making war on the various evils of the

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Jesus, the great social reformer, upon the basis of the only foundation principle of human righteousness, taught the world the genuine law of social, moral, and commercial impulse. He laid the foundation—and the only foundation—upon which could be superstructured the fabric of human integrality. He took the principle, love to the neighbor, as the correct moral and social premise for the logical *sequitur*, the true and scientific social theorem, out of which, as its only legitimate practical product, came his initiatory communism. Jesus the Christ was a practical communist, and despite the fact that modern Christianity, in its Pagan amalgamation, is ignorant of the first principles of Christianity, and thus ignorant decries the communistic principle taught, and the practical communism inaugurated by the Lord, the communistic idea remains, the one approved of God and opposed by the Devil. The universal commonwealth will finally constitute the basis upon which the evils of society will be removed. If the church cannot be made to return to the first principles of the Christ, let the people of Christ come out of Babylon—the old competitive church and state—and create all things new. Let there be a new church (heavens) and a new state (earth), and let the righteousness of moral, social, and commercial integrity abound. All things that offend will then have been gathered out of the kingdom, including the gamblers, the nicotine and opium poisoners, the rum suckers, and the hypocrites of the modern pulpit. When the moral reformers lay the axe at the root of the tree of corruption, it will then cease to bear its fruit.

A New System.

There is a quite refreshing *naivete* in the way the well fed prosperous man will inform one that industrial affairs in this country are now settled for good and all, that the ignorant masses have learned a lesson which they will not be likely soon to forget, and that things in general would better be let alone. Of course, conditions might be better in many respects, and it is to be hoped that they will improve; but do not be so foolish as to set to work to improve them! That would be a reckless waste of energy. Every one knows that we are all selfish, and if you claim to be working unselfishly for humanity, no one will believe you, and what's the use of discrediting yourself by setting up such a claim? To be sure, it does seem hard that those who produce all the wealth of the country should have none of it, and it is to be supposed that in an ideal civilization things would be differently ordered, but it would take years and years to accomplish any radical change, and where would we be by that time? We would not reap the benefits, and in our hearts we feel, even if we have not the courage to express it, the sentiment of that light of the Irish Parliament who demanded to know why he should be expected to do anything for posterity when posterity had never done anything for him. Doubtless, if any one could exactly determine the cause of evil conditions, it might be removed, but just imagine the intense study necessary to the finding of that cause, and if we expend our energy in thinking, what will be left to digest the good things with which our tables are loaded? And if one should discover the cause, what an amount of energy must be expended before it is removed! Oh, it's too much work! Do not talk to us about it!

This *laissez-faire* sentiment is the ruling one among thousands. True to the law of their being, they move in the

line of least resistance, and it would be as foolish to expect them to change their course as to expect water to trickle up hill. But, thank God, the work of reform does not depend on such as they! There are clear-sighted, devoted men and women in the land who see in the love of money the root cause of the present evil conditions, social and industrial, and who are working to eradicate that love from the human heart by removing all human necessity for the use of money. This will be accomplished by the substitution of the industrial certificate as a medium of exchange. Nor will it take many years to effect this radical reform. The work of preparation has been going on for centuries, and at last all is ready for the final movement. To-morrow will see a new system in operation.—Ella M. Castle.

Vested Rights.

According to the practices now everywhere prevalent, there is no doctrine more destructive of human rights than the much abused one of vested rights.

The Congress of the United States—a body of lawyers professing to represent the people, yet holding retainer's fees as the attorneys of banks, railroads, and other soulless corporations, in response to the desire of bankers, not the people—enacts a national banking law directly contrary to the wishes and interests of the people, and binds the betrayed people to abide by the unjust, and really illegal, contract for twenty years. No matter how much fraud and robbery are practiced by it, the people are bound, hand and foot, and cannot loose themselves for twenty years because of the awful sacredness of *vested rights*!

Just after the war, the honest working people (vast numbers of whom had imperiled their lives for their country's life, while times were good, as they were during the war and before the conspiracy of bankers and money sharks had effected the contraction of the currency to make hard times), in large numbers, invested their surplus earnings in small homes for themselves, making contracts and borrowing money on terms that they could easily meet, provided their then present means of earning money continued. In vast numbers of cases, after they had paid to the very usurers whose conspiracy made further payment for them impossible, the largest portion of their debt, say three fourths, these poor unfortunates saw that the sacred doctrine of vested rights was not for such as they. They had three fourths of its value invested in their little homes, their all of earthly goods, and Shylock had one fourth invested. Somehow—in their mystified condition they could not quite understand *how*—they saw the usurers' one fourth swallow up their three fourths, in many cases leaving a balance of debt hanging over their heads ready to fall upon them and sweep away into Shylock's coffers whatever property they might succeed in accumulating thereafter.

To this iniquitous working of the sacred doctrine of vested rights, the country is indebted for vast multitudes of tramps which are now affording it so much trouble. Its own sins against the poor are now returning to add to its plagues. The Board of Aldermen of a great city, notorious for considerations personal to its members, grants to a selfish, greedy, bribe-giving corporation franchises of great money value to it, and great injury to the citizens; but this iniquitous action cannot be undone because the corporation has come to have vested rights in it. Just as though the people had not vested rights to the valuable considerations iniquitously stolen and given away in their name! A thief's title, however securely and long it may be vested, is a thief's title still, and can confer no real right.

In a law providing for the issue of bonds, the records of both Houses of Congress, in fixing the time of payment, contain the words, "for thirty years," and reference to the

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Mark my words! Remember that they are not prophecy in the ordinary acceptance of that term, but the statement of actual science as it is known to Koreshans.—O. F. L.

A Few Words on Law and Order.

The fundamental law of every civilized country is based on the principles of the Mosaic law. There is no better foundation to be found, and we want no better. If these principles are carried down into subsidiary laws and enforced, perfect justice must reign. The law and order resultant from such administration, all peace-loving and justice-loving citizens can endorse and support.

Yet we have a large number of citizens desiring both peace and justice, who are thoroughly opposed to, and denounce, the law and order of the land. These citizens belong to the class that supplies the necessities of life to all humanity; this ought to entitle them to some voice in the matter. There are some citizens who consider the law and order of the land all right, and that the opposition of the others is all wrong and out of order, being a great menace to the stability of present institutions. They keep military to preserve this law and order. They belong to the class that takes the surplus of all the necessities that the other class creates, sometimes to the extent of leaving individuals to starve and freeze, while they do with this wealth as they please.

How have we come by the present law and order? It is claimed by some that it is an outgrowth of the fundamental law of the country, as set forth in our Constitution. Others claim that the present law and order subvert and set aside the original intent of the fundamental law; that through the manipulations of the law by the money class, the true law is made of none effect. The fundamental idea in making our Constitution was that it should be the basis of law governing a great commonwealth of the people, directed by the people for the people. That the people, the majority, should claim that this law is subverted and nullified by scheming legislation into supporting a reign of oligarchy, is sufficient cause for an overhauling and inspection of the subsidiary laws that claim descent from the original. Yet when the people do this; show that the intent of the Constitution is being defeated by certain measures, and demand restitution to original principles, immediately the cry goes up—from those who are enjoying the fruits of fraudulent legislation—that "law and order are threatened; anarchy will prevail if their voice is heard!" Then the power back of law and order comes to the rescue, in the shape of the military. Anarchy is a terrible thing. But if all the real anarchists in this country were gathered together they would constitute an exceedingly small body of people; while the number of people

who want peace and order to reign—but, at the same time, *justice*—is very large. This cry of "Anarchy" is a move of policy on the part of the oligarchy to try to alarm the timid and array them against labor organizations. By far the larger part of the laboring people want law and order; their love of peace is all that has withheld them, thus far, from universal uprising. They have had provocation enough in all the past years of defraudment and enslavement. They have attempted in vain to get a hearing in Congress for their wrongs. The congressional brain seems to be able to hear only the other side, and to enact laws for the other side. If they cannot get redress through their own constitutionally appointed medium, what is left for them to do but take the matter into their own hands?

The real point of danger, when the law and order people should cry out, is when Congress disregards or refuses their appeals. This is the sowing time of the seeds of discontent and opposition that ultimate in internal strife and possibly in anarchy. A congress that is not able and willing to consider all the demands of its people is not competent to represent that people, not fit to sit in the nation's Capitol. Yet how can Congress help being onesided when it is directed by the oligarchy? That it is so directed is the *great danger* that threatens this nation, and must eventually overthrow the law and order of the present usurpation and restore our Government to its original constitutional principles. We expect the wealthy class to look at this question only from one standpoint; but there are plenty of good people who would be as well or better off if justice reigned, who—through ignorance and timidity—espouse the side of capital. These might become so enlightened as to see that because a certain system and regulation of affairs exist and have existed for several generations, the system is not necessarily righteous or bound to exist eternally; particularly, when they see relations growing more and more strained and intolerable under its sway, must they expect readjustment with more or less violence, as neither party seems inclined to yield to rational consideration and judgment.

The real blame for subversion of law and order rests on those who have made the law of the Constitution of no effect,—not on those who are striving to compel the usurpers to restore the rights which it promises to all members of its commonwealth.—Alice Fox Miller.

Much was said against the American Railway Union by the plutocratic press because the members of that association went out on a strike in order to aid the strikers against Pullman, the palace car magnate. The sympathetic strikers were called conspirators, and the law, municipal, state, and federal, was called upon to crush out the conspirators. Another strike occurred. This time in Fall River, Mass. Four mills out of about thirty refused to obey a law of the State, and the employees refused to work for those mill owners. The remaining number of mills, appreciating the situation, immediately shut down in order to cripple those who first refused to work, and who could be aided by the money of the employees of their mills, should they continue to earn and draw their weekly wages! Here was a sympathetic lockout, as clearly a conspiracy as the sympathetic strike of the American Railway Union. Yet not one word is heard from the plutocratic dailies of this whole Republic in condemnation.

We are not discussing the merits or demerits of the sympathetic strike, or lockout. We wish simply to call the attention of our readers to the bald fact that the plutocratic press, which is controlled by the old parties, is solid against the toiling millions of our country. If the press was sincere in condemning the sympathetic strike, it should have condemned the sympathetic lockout. It did not do so. It thereby declares itself the friend of monopoly, and the foe of the people.—*Progressive Age*.

Selfishness is the foundation of all departments of competitive effort.

Redistribution of the medium of exchange will fail—so long as it usurps the place of real values—to remedy, even theoretically, the financial evil.

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who want peace and order to reign—but, at the same time, justice—is very large. This cry of "Anarchy" is a move of policy on the part of the oligarchy to try to alarm the timid and array them against labor organizations. By far the larger part of the laboring people want law and order; their love of peace is all that has withheld them, thus far, from universal uprising. They have had provocation enough in all the past years of defraudment and enslavement. They have attempted in vain to get a hearing in Congress for their wrongs. The congressional brain seems to be able to hear only the other side, and to enact laws for the other side. If they cannot get redress through their own constitutionally appointed medium, what is left for them to do but take the matter into their own hands?

The real point of danger, when the law and order people should cry out, is when Congress disregards or refuses their appeals. This is the sowing time of the seeds of discontent and opposition that ultimate in internal strife and possibly in anarchy. A congress that is not able and willing to consider all the demands of its people is not competent to represent that people, not fit to sit in the nation's Capitol. Yet how can Congress help being onesided when it is directed by the oligarchy? That it is so directed is the *great danger* that threatens this nation, and must eventually overthrow the law and order of the present usurpation and restore our Government to its original constitutional principles. We expect the wealthy class to look at this question only from one standpoint; but there are plenty of good people who would be as well or better off if justice reigned, who—through ignorance and timidity—espouse the side of capital. These might become so enlightened as to see that because a certain system and regulation of affairs exist and have existed for several generations, the system is not necessarily righteous or bound to exist eternally; particularly, when they see relations growing more and more strained and intolerable under its sway, must they expect readjustment with more or less violence, as neither party seems inclined to yield to rational consideration and judgment.

The real blame for subversion of law and order rests on those who have made the law of the Constitution of no effect,—not on those who are striving to compel the usurpers to restore the rights which it promises to all members of its commonwealth.—Alice Fox Miller.

Much was said against the American Railway Union by the plutocratic press because the members of that association went out on a strike in order to aid the strikers against Pullman, the palace car magnate. The sympathetic strikers were called conspirators, and the law, municipal, state, and federal, was called upon to crush out the conspirators. Another strike occurred. This time in Fall River, Mass. Four mills out of about thirty refused to obey a law of the State, and the employees refused to work for those mill owners. The remaining number of mills, appreciating the situation, immediately shut down in order to cripple those who first refused to work, and who could be aided by the money of the employees of their mills, should they continue to earn and draw their weekly wages! Here was a sympathetic lockout, as clearly a conspiracy as the sympathetic strike of the American Railway Union. Yet not one word is heard from the plutocratic dailies of this whole Republic in condemnation.

We are not discussing the merits or demerits of the sympathetic strike, or lockout. We wish simply to call the attention of our readers to the bald fact that the plutocratic press, which is controlled by the old parties, is solid against the toiling millions of our country. If the press was sincere in condemning the sympathetic strike, it should have condemned the sympathetic lockout. It did not do so. It thereby declares itself the friend of monopoly, and the foe of the people.—*Progressive Age*.

Selfishness is the foundation of all departments of competitive effort.

Redistribution of the medium of exchange will fail—so long as it usurps the place of real values—to remedy, even theoretically, the financial evil.

Money Is Not a Measure of Value.

England Strains at a Gnat and Swallows a Camel.

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From various reformers (?) come vigorous endeavors to change the policy of our secular and commercial paper, which every Koreshan cherishes sacredly as the one correct messenger of secular and commercial truth in the whole universe; and since the commercial center is the center of life in all domains, it is not bombast but simple truth to say that to change the course of this paper to suit the notion of any one of these persons who is busying himself with our reformation, would be to blot from the world its hope! This is said in full knowledge of its fruitage of derision; but the clock of the universe is about to strike the hour when the thunder tones of Equity shall justify.

The gentleman to whose letter this article is a partial reply, is so evidently honest and earnest in his convictions as to make us deeply desirous that he shall embrace a truth in which he might be an unusual power. While as desirous as ourselves for the uplifting of humanity, he considers the establishment of just (?) money and its free circulation prime factors of the desired change. Koreshanity holds that money is the iniquitous basis of business transactions; that in any case money is given spurious valuation. We shall prove this latter to be true in the course of this article, (the latter proven, the former needs no proof) when our reformers can take their choice—cling to a corrupt business method, the key-note of our country's despair, or, eschewing money, adopt the plan which sets monopolies and middlemen at naught, and bestows upon each producer his just due.

The ability to produce, and the equitable exchange of the things produced, possess man with all that refines the mind or comforts the body, and this is in full of all demands upon material things. False money cannot obliterate the existing abuses, but equitable exchange can. For instance: "There is only honest work to occupy two thirds of the people of England." If a gift of fifty dollars per capita be placed in the hands of this idle third, fire will be found in the grate and food in the stomach for just so many weeks as this fifty dollars per capita may be made to bridge, and at the end of this span comes relapse, *because there is no work!* Wrest from present ownership England's idle acres—her immense private parks—and place therein the idle third. Dower them with the implements and materials of their various handicrafts, and give them one year the start of cold and starvation, *but no money.* Instruct them in the system of interchange, which will call for the establishment of centers of collection and distribution, and within ten years the obligation which enabled them to become self-sustaining will have been discharged by a surplus above what is required to make their surroundings the preferred above those of England's best skilled and most constantly employed labor.

Time for recreation and improvement will be theirs, and London's alms-houses and hospitals will cease to furnish one death in five for that whole city full!

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Then he gives the following highly interesting clipping from *Safety Valve*, May, 1892, for which we have reasons to be highly grateful:—

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Alas! this hollow measure of man's use,
This "imaginary measure" of his life!
How like the deadly serpent's hollow tooth
Down which the hellish virus pours to blast
And turn from wholesome use the human blood!

Value has but one measure, and that measure is *use*—labor. The merest tyro in finance has learned that money has no purchasing power. The only thing which possesses purchasing power is *use*—labor. Money has blinded its victims, and they clamor to yield up their labor, their *purchasing power*, for this money which has no purchasing power! One is reminded of the dog who drops his bone in the stream to mouth at the reflection!

Our friend further says, "A free people could never have any need for inventions of locks, bolts, bars, and chains to protect them from injustice." "I wish that you could realize that I view money as important only as it relates to human freedom and righteousness. Its free circulation always in the hands of the people, means freedom for all." Almost the entire use of locks and bolts is to protect money and confine those who have obtained it by unfashionable method. The assertion can be sustained that bolts, bars, and chains are sequential of money, while it is a foregone conclusion that its equal circulation cannot be accomplished while humanity exists in its present state. The world is aggregate of different degrees of intellectuality as well as of morality, and *money is the means by which robbers rob.*

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When our government is capable of righteous adjustments, a bit of pasteboard will bear the record of a transaction. This record or check will enable the holder at any time he chooses, to claim the amount therein mentioned in any commodity contained in the marts. Of necessity, equal use will command equal recompense; this will insure the righteous requital of the service of the widow and the orphan. Then will cease the enslavement of women and children, and the enforced idleness of men. Until then we suffer the inheritance of this *iniquitous measure of values*.—*A. T. Potter.*

The Reign and Doom of the Golden Calf.

In all ages of the world, the great cry has been heard:—"Up, make us gods which shall go before us!" When the desire is granted, men offer before it burnt offerings and peace offerings, and all the people sit down to eat and drink, and rise up to play.

The god that has attained to universal popularity, hence universal sovereignty, and now sits on the throne receiving universal homage, is the "molten calf." In the language of symbolism calf signifies a desire for natural life, but it would seem on this plane of which we speak, a love for the mortal, sensual life, filled with all the cupidity of which the human heart is heir by virtue of its inheritance from its father, the Devil.

When Israel cried out for a god which should go before them, it was because they were weary of a divine leadership and lusted after that which would gratify their sensual natures. They gladly took their golden ear rings which were in their ears, the *jewels of obedience*, and gave them to be smelted and fashioned with a graving tool into a symbol of their desires. A molten calf, a god of gold, was presented to them, which they preferred and revered before the One who had led them out of Egyptian bondage.

Selfishness, greed, avarice, desire for monopoly, lust for riches, or whatever name you may choose to call the instinct of the soul that clamors after strange gods, lays the foundation of society on gold, a representative of wealth. The sensual soul thirsts after Mammon, for varied reasons. It is the pride of life to be admitted into the most fashionable society, have all the authority, weight, and prevailing influence, which wealth confers; and much be it to the shame of such society that it receives many ill begotten members whose only credentials are the jewels that decorate their bodies, and the greenbacks that line their pockets. Money purchases favors, though we have never heard of but one man who rejected it as a legal tender, saying, "Render unto Cæsar the things that are Cæsars, and to God the things that are God's." It was perfectly understood among the Jews that to accept the coinage of any king was to acknowledge his sovereignty. The Roman money was of fictitious value and bore the stamp of tyranny in the image and superscription of Cæsar; to use it was to admit his authority. It had a false basis, but no more so than the money that today floats over our country. Money gilds the throne of the plutocrat, the heir of the god of the infernal regions. Money chooses the arbiters of our social and political destinies; it is a political necessity; it is the price our law makers set upon their honor, enabling them to use every device to change or twist the laws to make them subserve to protect the unscrupulous capitalist in what-

ever machinations he may undertake; in fact, so powerful an influence does the molten calf exert, that "in gold men trust"; it is the god they worship; it is the seducer that goes before them to lure them on to ruin; it is the power that goes behind them to push them into perdition.

The world will yet for a time bow before this strange god. It will admire its symmetrical contour. It will lovingly handle its beautiful and magical breast-plate, decorated with the image of Cæsar, and bearing the charmed inscription: "THE ALMIGHTY DOLLAR." Money gives renown. The character of a man is rarely questioned, but on every side is heard the inquiry, "Is he rich?" Many would be proud to be known as acquaintances of a money king. If we consider the significance of names, we will readily understand why the name of the "money king," Jay Gould, is honored in the memory of a certain class of men. Jay, or in the Hebrew, "*Jah*," signifies Jehovah. Gould signifies gold. Here we have an antitype of the god Aaron made for the Hebrew people, a god of gold, *JAH GOLD*.

We will now consider the use and the abuse of money. We read that the goddess Juno or Moneta was the guardian of public virtue. Money is a word derived from "*Moneta*" and was designed to be a public guard. In the exchange of the products of nature or art there must be a protective sphere. This should be honesty, an equitable system of exchange, value for value, a just equivalent. This would render to every man the full price of the products of his industry, making the wealth a commonwealth wherein every man would delight in being just to every other man. "Every product of the earth, including gold and silver, should be placed—without government stamp or special legislation—in the commercial balance at one end of the beam, as against the performance of use at the other." This would incorporate a system of exchange, value for value, that the rights of the producer should be guarded, whereas if one man produces one article of merchandise, and another man another article equally necessary, its value is the receipt of equal value.

We will consider the question of the present medium of exchange called money, whose highest accredited value is imaginary, since it consists chiefly of a government stamp; also how the principles in what was designed as a public guard, are perverted; in other words, how that which was at first designed to promote the highest possible good is made, through the cupidity of man, to subserve to the lowest possible evil.

Today the basis upon which men work is competition. It is the principle of getting the most money out of the least means. It is a system by which to steal men's liberty and bind them hand and foot with a monopolistic rope. It is a system of fraud and robbery; a reign of brute force that compels men to work much for little pay, or starve; to force them to take, as an equivalent for service, a little piece of gold and a great invaluable government stamp, and thereby acknowledge the authority and sovereignty of the molten calf, while the laborer places his seal upon the act that proclaims his allegiance, by paying a great price for a little image of Cæsar. This equivalent, called money, is of fictitious value; it is a false representation of wealth, and surely a most insufficient guard of public virtue.

The temple of Juno, in Rome, was the place where money was first coined and circulated. If the famous goddess could enter the mints of the modern coinage, she would greatly belie her functions if she did not denounce the base fabrications that have demoralized her efforts to protect the virtue and integrity of humanity. She could but look with disgust upon the motto, "In God we trust," that stamps some of the coin. It is a falsehood concealed in a virtuous phrase, and if uncovered would read, "*In gold we trust*." She could but smile with disdain if she critically examined the Government stamp which embellishes the pieces of gold, silver, copper,

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Today the basis upon which men work is competition. It is the principle of getting the most money out of the least means. It is a system by which to steal men's liberty and bind them hand and foot with a monopolistic rope. It is a system of fraud and robbery; a reign of brute force that compels men to work much for little pay, or starve; to force them to take, as an equivalent for service, a little piece of gold and a great invaluable government stamp, and thereby acknowledge the authority and sovereignty of the molten calf, while the laborer places his seal upon the act that proclaims his allegiance, by paying a great price for a little image of Cæsar. This equivalent, called money, is of fictitious value; it is a false representation of wealth, and surely a most insufficient guard of public virtue.

The temple of Juno, in Rome, was the place where money was first coined and circulated. If the famous goddess could enter the mints of the modern coinage, she would greatly belie her functions if she did not denounce the base fabrications that have demoralized her efforts to protect the virtue and integrity of humanity. She could but look with disgust upon the motto, "In God we trust," that stamps some of the coin. It is a falsehood concealed in a virtuous phrase, and if uncovered would read, "*In gold we trust*." She could but smile with disdain if she critically examined the Government stamp which embellishes the pieces of gold, silver, copper,

nickel, and paper, called *money*, and, after questioning their value, pronounce them but watered stock, a fictitious increase of valuation, twenty-five per cent real value, versus seventy-five per cent value falsely devised.

It is said that "the love of money is the root of all evil." The sentiment here is, that there is no kind of evil to which the desire for money may not lead men. The passion exists under various modifications. In some people it concentrates and terminates in the delights of ownership. The whole soul is absorbed in one miserly sentiment. This is genuine idolatry. In some, there is a vanity or desire to be reputed rich. To be envied and admired as a Croesus is the object of their cupidity; some even carry it so far as to desire above all things to die rich. One of the evil effects of the desire for riches is that it tends to arrogate, narrow, and impel the whole action and passion of the soul toward one exclusive and ignoble object. This passion, when dominant, throws a mean character into the estimate of all things, for all is appraised according to the standard of money value, and in reference to gain. It places man in a selfish relation to all other men. The question arises in his mind, How can I best profit by my acquaintance with this or that man? It is a noticeable fact that in many in whom we never dreamed such an ignoble spirit could exist, we see a species of cringing servility, a subservient, contemptible spirit that fawns and caresses any one they think may be possessed of a few hundred dollars, more or less, of which they hope to gain possession; when once they have fleeced their victim, they kick him one side to make room for the next one they stamp as a shining mark. This practice creates a hard, unscrupulous character, incapable of a generous expansion of feeling for the needs of suffering humanity. It may operate slowly, but it serves to pervert the judgment and conscience, till it becomes an easy thing to press against the demarcation line between right and wrong, to bend it away and at last to boldly destroy it entirely. It becomes an easy thing to equivocate with conscience, to bring in unsound pleas, reasons, and excuses in justification of dishonesty, and it finally ends in absolute, flagrant outrage of every principle of honesty or virtue. What a legion of villainies the love of money has brought upon mankind! What plunders, murders, and manifold evils exist to swell the black list of frauds and crimes that take advantage of law through bribery; in despite of all justice, establishing the sovereignty of the god of Mammon, the molten calf that at the hand of the Moses of today will be burnt with fire, ground to powder, and strewn upon the water, while all who have worshiped it will be made to drink thereof.

We are rapidly nearing the time when justice will hold out the balance, and a voice will be heard saying: "A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine." The commercial system that has become so corrupt will be subject to a reformation, and an equitable system of commerce established. The golden calf has long fed in green pastures, to the exclusion of all who are not its devotees. It has played fast and furious in our halls of legislation, in our corporations, and even in the individual life. That power intended as a public guard has been a bludgeon in the hands of vice. But it is a long road that has no turning point; we have reached the place where all false representations or appearance of uses in every domain must be destroyed, and that which is falsely called money must first meet the impending doom, as the first step in the perfect adjustment of human affairs. The people will soon learn that the true coin of "Moneta" can no longer be prostituted—in its application as a representative of wealth—by the use of fictitious coin. Any medium of exchange, representing money, should be made to change its denomination according to the status of the transaction, and correctly represent the wealth behind it.

The system of equitable exchange now being inaugurated by Koresh will correct all the evils, and ameliorate the con-

dition of society that has been so degraded by its deviation from all principles of justice. It will push its work into every part of the world, to relieve the sufferings of the people, and build up a new commercial as well as social system. It will convert the people from their idolatrous worship of the golden calf, building up a substantial kingdom from which all evils and fallacies will have been relegated to the lower regions.

Moneta's reign, as the guard of public virtue, ended most ingloriously in the usurpation of the god for whom the people clamored; so now will the reign of the god of Mammon end most ingloriously and its temple be destroyed, that a reign of righteousness may be established. The public will then need no other guard but the justice and purity of all its enactments.—*Mary Everts Daniels.*

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We make a great mistake in depriving one sex of voice in public matters. We could in no way so increase the attention, the intelligence, and the devotion which may be brought to the solution of social problems as by enfranchising our women. Even if, in a ruder state of society, the intelligence of one sex suffices for the management of common interests, the vastly more intricate, delicate, and important questions which the progress of civilization makes of public moment, require the intelligence of women as of men; and that we never can obtain until we interest them in public affairs.

I have come to believe that very much of the inattention, the flippancy, the want of conscience, which we see manifested in regard to public matters of the greatest moment, arise from the fact that we debar our women from taking their proper part in these matters.—*Henry George, in Champion of Progress.*

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